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OCTOBER 1961

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

The Review of Religions

RABWAH, WEST PAKISTAN

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Was Jesus born on the 25th of December?

و هزى اليك بجذع النخلة تساقط عليك رطبا جنيا.

And shake towards thyself the trunk of the palm-tree; it will cause fresh ripe dates to fall upon thee. (19 : 26)

According to this verse the birth of Jesus took place at a time when fresh dates are found on palm-trees in Judaea. That season evidently is in the months of August and September but according to the view generally accepted by Christians, Jesus was born on 25th December which day is celebrated all over the Christian world every year with great fervour. Now this Christian view is contradicted not only by the Quran but also by history and even by writings of the New Testament itself. Writing about the time of Jesus's birth Luke says : "*And there were shepherds in the same country* (*Judaea*) *abiding in the field, and keeping watch by night over their flock*" (Luke 2 : 7,8).

Commenting on this statement of Luke Bishop Barns in his book, RISE OF CHRISTIANITY, on page 79 says :

> There is, moreover, no authority for the belief that December 25 was the actual birthday of Jesus. If we can give any credence to the birth-story of Luke, with the shepherds keeping watch by night in the fields near Bethlehem, the birth of Jesus did not take place in winter, when the night temperature is so low in the hill country of Judaea that snow is not uncommon. After much argument our Christmas day seems to have been accepted about A.D. 300.

This view of Bishop Barns is supported by writers of the articles on "Christmas" in Encyclopaedia Britannica and Chambers Encyclopaedia. In Encyclopaedia Britannica we have :

> The exact day and year of Christ's birth have never been satisfactorily settled ; but when the fathers of the Church in A. D. 340 decided upon a date to celebrate the event, they wisely chose the day of the winter solstice which was firmly fixed in the minds of the people and which was their most important festival. Owing to changes in man-made calendars the time of the solstice and the date of Christmas day vary by a few days (15th edition, vol. 5, pp. 642 & 642A).

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Chambers Encyclopaedia says :

> In the second place the winter solstice was regarded as the birthday of sun, and at Rome 25th December was observed as a pagan festival of the nativity of Sol-invictus. The Church unable to stamp out this popular festival, spiritualized it as the feast of the Nativity of the Sun of Righteousness.

The statements of the two Encyclopaedias are further supported by peake's "Commentary on the Bible". In this book on page 727 peake says : "The season (of Jesus's birth) would not be December ; our Christmas day is a comparatively late tradition

found first in the west." Thus recent historical research into the origins of Christianity has established the fact beyond any reasonable doubt that Jesus was not born in December.

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How in the light of historical research into the origins of Christianity and luke's statement that Jesus was born at a time when "there were in the same country shepherds abiding in the field, keeping watch over their flock by night" (Luke 2 : 7-8) the belief ever came to be entertained by Christians that Jesus was born in December, seems very surprising indeed. According to this statement of Luke Jesus certainly was born in summer when shepherds abide in the field in Judaea, keeping watch over their flocks at night which is only possible in summer. The incident referred to in Luke very probably took place in the month of August or September when fresh dates are found on palm-trees in Judaea. This is the time when according to the Quranic verse under comment Jesus was born and when his mother Mary was directed by God to "shake towards thy-self the trunk of the palm-tree ; it will cause fresh dates to fall upon thee." Thus the Gospel of Luke inadvertently has lent wonderful support to the Quranic view about the birth of Jesus having taken place in the month of August or September which is the season of fresh ripe dates in Judaea. Moreover, there is ample and very reliable historical evidence also to show that Jesus was born in the month of August or September. In his "Dictionary of the Bible" Dr. John D. Davis under the word "year" writes that dates become ripe in the Jewish month of Elul ; and in Peake's "Commentary on the Bible" (page 117) we have that the month of

Elul corresponds to the months of August-September. Further-more Dr. Peake says :

> J. Steward arguing from an Angora temple inscription and a quotation in an old Chinese classic which speaks of the Gospel story reaching China A.D. 25—28 puts the birth of Jesus in 8 B. C. (September or October) and the crucifixion on Wednesday in A. D. 24.

From the above statements of the two Encyclopaedias supported by quotations from the "Commentary on the Bible" by Dr. Arthur S. Peake, M. A., D.D., the fact becomes quite clear that Jesus was born in the Jewish month of Elul which corresponds to the months of August-September when dates ripen in Judaea, and not on 25th December as the Christian Church would have us believe. And that is the view expressed by the Quran.

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One more fact in this connection demands careful examination. Some time before Jesus's birth Joseph had taken Mary to Bathlehem, a town about seventy miles to the south of Nazareth, the native place of Joseph and Mary. Luke states that Joseph did so because with Quirinius as governor of Syria, Augustus Caesar had ordered that all should go to Bethlehem to be enrolled in the City of David (Luke 2 : 1-4). But history does not support this statement of Luke. No census was ever taken in the year of Jesus's birth nor was there any governor of Syria of this name at that time. According to Josephus, one of the greatest of all Jewish historians, the first census ever to be taken was held seven years after Jesus's birth and governors of Syria ten years before his birth till Herod's death were Stiplus Wardus, Sentiris and Titnis (Enc. Brit. under 'Chronicle').

It seems incredible that in the face of such reliable historical evidence Luke should have invented this story of the census. There must have been some very compelling reasons for him to do so. It appears that in a desperate search for an excuse to explain why Joseph and Mary undertook such a long and arduous journey to Bethlehem in the latters extremely weak state of health and her pregnancy, Luke seems to have stumbled over the fact of a census having taken place in that town which, in fact had been held seven years after the date that he has assigned to it. He deliberately pre-dated the census by seven years in order to show that both the events—the census and Jesus's birth, took place at the same time. Writing history about seventy or eighty years after the actual event he perhaps thought that this historical anachronism would not be detected after such a long time. Thus by placing the census, which had occurred seven years later, in the year of Jesus's birth Luke persuaded himself to believe that he had succeeded in explaining away the fact as to why Joseph had exposed his ailing wife to the rigours of a long and hard journey to Bethlehem in the advanced state of her pregnancy.

But the difficulty still remains that if, as history shows, there had been no census at the time of Jesus's birth, then why Luke was so anxious to invent the whole story of the journey to Bethlehem and why it was undertaken. In fact the difficulty was of Luke's on creation. It was this, that while narrating the account of the immaculate conception of Mary he had stated that great and wonderful miracles had begun and had continued to appear till Jesus's birth. He feared that if no valid reason were given of this

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journey of Joseph and Mary, then they would be legitimately accused of being weak of faith and people would naturally say that after having witnessed so many miracles at the time of the conception they were still afraid of public criticism and scandal-monering and that in order to hide the fact of conception and later birth they had left Nazareth. But the hard reality was there that they had undertaken the journey to Bethlehem, a far-off place. Luke probably thought that people would rightly ask that if immediately after the conception miracles and Divine Signs had really begun to appear, then where was the necessity for Joseph to conceal Mary's pregnancy and the subsequent birth of Jesus, and if there existed no such necessity why did Joseph and Mary undertake that hard and fatiguing journey in the state of her extremely delicate health? Thus the invention of great miracles having taken place at the time of the conception forced Luke to forge the event of the census and also the story that he had undertaken the journey to Bethlehem in order to attend it. But he need not have invented or pre-dated the fact of the census. The whole thing was quite simple and could have been easily explained. Luke could easily have written that Mary had miraculously conceived a child while in the Temple and was afterwards married to Joseph who himself was quite convinced of her chastity as he had seen a vision to that effect (see 3 : 47). But because he feared that he would not be able to convince others of this fact, and because he was afraid of scandal-mongering on the part of the people, therefore, he had to take Mary to a far off place before her pregnancy had become too patent to be concealed any

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longer. But this he would not do because in that case the whole story of great miracles having attended Mary's conception would have gone to pieces. This is how the whole difficulty arose and one invention led to another.

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It may be added here that the whole trouble of fixing the date of Jesus's birth seems to have arisen from a confusion of the date of Mary's conception. The pregnancy of Mary seemed to have taken place some time in November or December and not in March or April as the Church historians would have us believe. When after four or five months' conception pregnancy became too obvious to be concealed any longer, Joseph was prevailed upon to take Mary to his house in the month of March or April of the next year. Thus Christian historians mistake the date of her actual conception which had taken place four or five months earlier. As recent research into the origins of the Christianity has proved that Jesus was not born in December but in August-September, therefore the conception could not have taken place in March or April. So the Quranic view that Jesus was born in August or September is based not only on historical facts but is also quite in accordance with Luke's own narrative and, therefore, is the only safe and sensible conclusion.

It also appears from the present verse that Mary was lying in a sheltered place in the upper part of the hill and the date-palm was standing on the slope and therefore she could easily reach to its trunk and shake it. That the territory of Bethlehem abounded in date-palms is clear from the Bible (Judges 1 : 16)

and from "A Dictionary of the Bible" by Dr. John D. Davis, D.D.

Moreover, the fact of Mary having been guided to a fountain, as mentioned in the preceding verse, in order to drink of its water and wash herself, points to Jesus's birth having taken place in the month of August or September because in the icy cold weather of Judaea in December Mary could not have washed herself in the open.*

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*An extract from the Commentary of the Holy Quran Vol. II, part II, pp. 1573-1576.

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The Way to Salvation

From a lecture of the Promised Messiah, peace and blessings of Allah be upon him. Translated by A. R. Khan B.A., LL.B.

The Holy Prophet, peace and blessings of God be upon him, is reported to have said, "But for Divine Grace and Favour, none could have attained salvation." Hazrat Aisha, one of the spouses of the Holy Prophet (God be pleased with her), asked the Holy Prophet if he, too, was dependent upon Divine Grace and Favour for his own salvation. Placing his hand upon his head, the Holy Prophet emphatically affirmed that he, too, really was. The ignorant and foolish Christian critics have found fault with the Holy Prophet, peace and blessings of Allah upon him, on the ground of his admission of his dependence on Divin Grace and Favour for his own salvation. They fail to realise that it was but an expression of his perfect servitude and submission to God, which attracts Divine Succour and Patronage. I have myself experimented it and have many times tried this means, and have always experienced that whenever my humility and self-abnegation reached its culmination, and my submission to God, the Bestower of all gifts and boons, a light from above descended like pure and transparent water flowing through one pipe into another.

In fact, on which-ever occasion the Holy Prophet's humility and self-abnegation is found to have reached its perfection, he was blessed with Succour and Light from the Holy Spirit to the extent of the perfection attained, and is borne out by his practical

life and conduct, and the sphere of the spiritual Light and Blessings thus received by him, is so wide and far-reaching in respect of time that it is being perpetualy manifested and reflected so much so that its typical specimen or counterpart is to be found in all ages. The Divine Grace and Blessings that are being showered in this age are due to perfect obedience and submission to Him.

VERILY, I SAY UNTO YOU, NONE CAN BECOME TRULY PIOUS AND RIGHTEOUS, AND NONE CAN WIN DIVINE PLEASURE, NOR CAN ATTAIN TO THAT STAGE OF PURIFICATION AND SPIRITUAL PERFECTION THAT ENTITLES HIM TO A SHARE IN DIVINE GIFTS AND BLESSINGS, DIVINE KNOWLEDGE, SPIRITUAL INSIGHT AND VISIONS, UNLESS AND UNTIL HE FOLLOWS, WITH PERFECT DEVOTION AND COMPLETE ABSORPTION INTO THE FOOT-STEPS OF THE HOLY PROPHET, PEACE AND BLESSINGS OF GOD BE UPON HIM !

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God Himself has testified to the above truh saying :

إن كنتم تحبون الله فاتبعونى يحببكم الله

i. e., Say (to the people), 'If you want to be loved by God follow me, then, God shall love you.'

"*I myself am* a practical and living proof of this Divine Assertion. You may recognise me with signs mentioned in the Holy Quran for the recognition of the Beloved ones and Elect of God.

In short, the Holy Prophet, peace and blessings of Allah be upon him, attained such perfection in morals that if an old woman happened to take his hand, he would have stopped and listened to her with rapt attention, and continued standing, listening to her until she herself stopped talking and released his hand.

*Malfuzat, pp. 195-196.

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The Law of Apostacy in Islam

Dr. M. Nasim, London

—(II)—

When Prophet Muhammad (peace and blessings of Allah be on him) had established the Islamic State at Medina, a considerable number of Jews were also living in that city. To discredit Islam, they formed a plan that some of them should pretend that they had accepted Islam, and then shortly after they should renounce it, saying that they had not found anything good in it. This is described in the Holy Quran in the following terms :

> "And a section of the people of the Book say : 'Believe in that which has been revealed unto the believers, in the early part of the day, and disbelieve in the later part thereof; perchance they may return." (3 : 73)

How could the Jews conceive of making a plan like this, if they knew that the punishment was death.

Thus it is clear that in the Holy Quran it is nowhere laid down that an apostate should be put to death on the ground of apostasy alone.

Now if we turn to Hadith (the sayings of the Holy Prophet), we also find the same. It cannot be otherwise, as no true Hadith can be in contradiction to the Holy Quran ; for if there be one, then it cannot over-ride the provisions of the Holy Quran. In Tafsir *Husaini* it is stated by Shaikh Muhammad, son of Aslam Tusi, that the Holy Prophet had said that whenever anyone wanted to quote any saying of his, one should see whether it was in accordance with the Holy Quran. If so, then it would be from him, otherwise not. Again in another Hadith, *Dar Qutni*, it is stated, 'My word cannot and does not cancel the word of God.'

The *Hanafi* theologians agree that no true Hadith can be inconsistent or opposed to what is laid down in Quran. Imam *Shafei* and Imam *Malik* are also of the same view.

In Bukhari it is stated by Jabir-bin Abdulah that a Bedouin came to the Holy Prophet and entered into *Baiat*, that is he

became a Muslim. Afterwards he got ill at Medina and came to the Prophet and said that he wanted to take back his Baiat, but the Holy Prophet refused to do so. He again insisted, but was again refused. After this the Bedouin left Medina. On this the Holy Prophet said that Medina is like an oven which casts off the impurity, and improves the purity of the original.

Now if it was a fact that the punishment of apostasy was death, then how it was that in this instance in which the Prophet himself was concerned he did not put this Bouedin to death, who had renounced Islam. This incident further shows that the Holy Prophet was not in favour of keeping people in Islam by force. If it were a fact that the Holy Prophet was in favour of the principle that once a person had accepted Islam he was to be prevented from going out of its fold by every possible means, and if he did not agree he was to put to death so as to be an object lesson to the others, then how was it that the afore-said Bedouin was allowed to go away free after renouncing Islam.

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In the treaty of Hudaibiyya which was concluded between Prophet Muhammad and the Meccans in 628 A.D., six years after he had left Mecca, it was stated *inter alia*, "Whosoever wisheth to join Muhammad, or enter into treaty with him, shall have liberty to do so; and likewise whosoever wisheth to join Kuraish or enter into treaty with them. If one goeth over to Muhammad without the permission of his guardian, he shall be sent back to his guardian; but should any of the followers of Muhammad return to Koreish, they shall not be sent back.*

The fact that Prophet Muhammad agreed in this treaty that an apostate was free to go over to Kuraish at Mecca, shows that in Islam apostasy was not to be punished with death, otherwise the Prophet would never have agreed to this condition. It is a historical fact that some companions of the Prophet objected to the terms of the treaty on several grounds, but none of them questioned the Prophet as to why he had agreed to give a safe conduct to an apostate from Medina to Mecca, if it was true that the punishment of apostasy was death.

Another incident which clearly proves that the punishment of apostasy was not death is that of Abdullah-bin Abi-Sarh, who

*Muir's Life of Muhammad (1823 Ed.) p. 539.

was the scribe of the revelation of the Holy Prophet, but who renounced Islam and joined the enemies of Islam. After the capture of Mecca he was also forgiven. The incident is thus described by Sir William Muir, "There was apostate Abdullah-ibn Abi Sarh, whom Muhammad had employed at Medina in writing down passages of the Koran from his dictation. His foster brother Othman sheltered him till quiet was restored, then brought him forward and implored forgiveness. The Prophet, unwilling to pardon so great an offender, for sometime held his peace; but at last granted him quarter. When Abdullah retired, Muhammad thus addressed the companions about him: 'Why did not one of you arise and smite Abdullah on the neck; I remained silent expecting this'. 'But thou gavest no sign unto us', replied one. 'To give signs', said Muhammad, 'is treachery, is not fitting for a Prophet in such fashion to order the death of any'."

From the amnesty extended to the citizens of Mecca, Prophet Muhammad excluded about a dozen persons, among whom was Abdullah-ibn Abi-Sarh and some notable enemies of Islam like Safwan, Ikrama and others. Thus Abdullah ibn Sarh was condemned to death as he had joined the enemies of Islam and had participated in open hostilities, and not because he was an apostate.

In matters of punishment prescribed in religion, Prophet Muhammad was very strict in enforcing it. The incident of a woman of Quraish who had committed theft is thus related in the Bukhari, "The Quraish were very anxious about a woman of their tribe, who was guilty of theft. They consulted amongst themselves as to who would intercede on her behalf with the Prophet. It was decided that Osama bin Zaid, who was loved by the Prophet Muhammad should approach him. Accordingly Osama interceded. On this Prophet Muhammad asked whether he was interceding about one of the several punishments prescribed by God. Then he addressed his companions and said:

> "O People! The followers of the preceding prophets went astray, because they used to forgive an influencial person, if he had committed theft, and used to punish only the weak. I swear by God that even if my daughter Fatima had committed theft, I would have cut off her hand."

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This incident throws a flood of light on the attitude of the Prophet towards the punishment prescribed by the religion. How could the Prophet of Islam forgive Abdullah-ibn Sarh even on the recommendation of Othman, if the prescribed punishment for apostasy had been death.

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It appears that at one time this doctrine formed part of the law of the country in Turkey, but it was abolished sometime in the last century. I believe the only country in which this doctrine is in force even today is Afghanistan, where several persons have paid the supreme penalty for their alleged un-Islamic beliefs. The followers of one of the sects in Islam known as Ahmadis have suffered the death penalty on the fatwas of the *Mullahs* (theologians). The first was one Mr. Abdur Rahman Khan, who was executed in the time of Amir Abdur Rahman Khan. The second was Maulvi Abdul Latif, who was the chief religious divine of the State, in as much as he performed the *Dastarbandi* (putting the royal turban) of Amir Habibullah at the time of coronation. His position may be described as analogous to that of the Archbishop of Canterbury at the time of the coronation of the sovereigns of England. It so happened that while he was going to perform the pilgrimage of Haj, Maulvi Abdul Latif stopped on his way at Qadian, and stayed with Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement, and became an Ahmadi. On his return to Kabul in 1903, the court Ulema declared him to be a *murtadd* for having become an Ahmadi, and thereupon he was ordered to be stoned to death. Amir Habibullah was not willing to sign the death of his preceptor and again and again asked him to abjure his faith. But Maulvi Abdul Latif said he was not willing to disown what he regarded as the truth for fear of death. With great reluctance the Amir signed the death warrant. He was buried alive in the ground up to the waist, and was then stoned to death. Maulvi Abdul Latif thus joined the ranks of those martyrs who showed the courage of their faith in the face of cruel death. Later on, another Ahmadi, Mr. Nimatullah Khan was declared by the Ulema of Afghanistan to be a *murtadd*. On 31st August 1924, he was publicly stoned to death at Sherkot, in Kabul. This caused a lot of criticism and comment in the West, and

The Times of London strongly condemned this execution.

In Pakistan itself, when the new constitution was under preparation the leaders of certain sections of the people constituted themselves as the self-appointed guardians of Islam like Ahrars, Maulana Abul Ala Maudoodi, and some other Ulema, and tried to establish a theocratic state. In order to achieve this end, they made Ahmadis as a pawn in their game. They started virulent campaign against them in public speeches and the Urdu press by declaring them as *kafirs*. Abusive speeches against the Founder and other prominent leaders of the Ahmadiyya community including Chaudhri Sir Muhammad Zafrullah Khan, who was at that time the Foreign Minister of Pakistan and now holds the distinguished office of the Permanent Representative of Pakistan in the U.N.O. They appealed to the religious zeal of the masses most of whom were illiterate, and raised the cry that Islam was in danger by the presence of Ahmadis. The agitation gained momentum, and the leaders of the Movement led a deputation to the then Prime Minister of Pakistan, Mr. Khawaja Nazimuddin and asked him to accept their three demands: (1) that Ahmadis be declared a minority; (2) that Chaudhry Sir Muhammad Zafrullah Khan be removed from the office of Foreign Minister; (3) that the Ahmadis be removed from key posts. When the Government of Pakistan refused to accept these demands, widespread disturbances accompanied by arson, loot, murder and rape followed in the then Punjab Province of West Pakistan and several Ahmadis lost their lives, and their property was looted and burnt. The situation in Lahore, the capital of the Province got out of the control of the civil authorities, and Martial Law was declared on the 6th March 1953, which remained in force till the middle of April 1953.

After the restoration of peace and order in the Punjab Province, an inquiry was ordered by the government of the Province by a committee consisting of The Hon'ble Mr. Justice Muhammad Munir, the then Chief Justice of The High Court of Judicature at Lahore, and formerly the Justice of The Supreme Court of Pakistan as its Chairman, and The Hon'ble Mr. Justice Kayani, a Judge of the same High Court. The report of the Committee is a very illuminating document, which throws a flood

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of light on the disastrous consequences of the doctrine of *Irtidad*. It is for the first time since the advent of Islam that this doctrine was subjected to a thorough, searching judicial inquiry, and its conclusions are very revealing and instructive. About the ideology of Maulana Maudoodi's Jamaat-i-Islami, it says:

> "It aims at the establishment of the sovereignty of Allah throughout the world which, in other words means the establishment of a religio-political system which the Jamaat calls Islam. For the achievement of this ideal it believes not only in propaganda but in the acquisition of political control by constitutional means and where feasible by force. A Government which is not based on the Jamaat's conception, for instance where it is based on the conception of a nation, is, according to Maulana Amin Ahsan Islahi, a Satanic Government, and according to Maulana Abul Ala Maudoodi himself *Kufr*, all persons taking part in such Government, whether as administrators or otherwise, or willingly submitting to such system being sinners."[1]

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As the determination of the question as to who is not a Muslim was of vital importance, the afore-said Inquiry Committee examined a number of theologians of the various sects such as Sunnis, Shias, Ahl-i-Hadith, Ahl-i-Quran, Deobandis, Ahmadis, and others. It says:

> "The question, therefore whether a person is or is not a Muslim will be of fundamental importance, and it was for this reason that we asked most of the leading Ulema to give their definition of a Muslim, the point being that if the Ulema of the various sects believed the Ahmadis to be Kafirs, they must have been quite clear in their minds not only about the grounds of such belief but also about the definition of a Muslim because the claim that a certain person or community is not within the pale of Islam implies on the part of the claimant an exact conception of what a Muslim is. The result of this part of the inquiry, however, has been anything

1. Inquiry Report P. 243

but satisfactory, and if considerable confusion exists in the minds of our Ulema on such a simple matter, one can easily imagine what the differences on more complicated will be."[1]

After remarking that the Ulema were asked to define a Muslim giving the irreducible minimum conditions which a person must satisfy to be entitled to be called a Muslim, and quoting the replies of the several Ulema, the learned Judges woefully sum up the result as follows :

"Keeping in view the several definitions given by the Ulema, need we make any comment except that no two learned divines are agreed on this fundamental. If we attempt our own definition as each learned divine has done and that definition differs from that given by all others, we unanimously go out of the fold of Islam, and if we adopt the definition given by any one of the Ulema, we remain Muslims according to the view of that Alim but Kafirs according to the definition of every-one else."[2]

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Remarking about the presence of *fatwas* of one sect of Islam denouncing the other sect as Kafir and out of the pale of Islam, the Committee say :

"According to the Shias all Sunnis are Kafirs, and Ahl-i-Quran, namely persons who consider Hadith to be unreliable and therefore not binding, are unanimously Kafirs, and so are all independent thinkers. The net result of all this is that neither Shias nor Sunnis nor Deobandis, nor Ahl-i-Hadith, nor Barelvis are Muslims and any change from one view to the other must be accompanied in an Islamic State with the penalty of death, if the Government of the State is in the hands of the party which considers the other party to be Kafirs. It does not require much imagination to judge of the consequences of this doctrine when it is remembered that no two Ulema have agreed before us as to the definition of a Muslim.

1. Inquiry Report P. 215
2. Inquiry Report P. 218

If the constituents of each of the definitions given by the Ulema are given effect to and subjected to the rule of 'combination and permutation' and the form of the charge in the Inquisition's sentences on Galileo is adopted *mutatis mutandis* as a model, the grounds on which a person may be indicated for apostasy will be too numerous to count."*

This being the findings of two distinguished Judges after a thorough examination of the Ulema of the various sects of Islam, will it be fair or just to condemn a person to death on the opinion of the Ulema of a certain sect or sects of Islam, when these very Ulema are regarded as *Murtadd* by those of some other sects. It is therefore time that this doctrine should be repudiated once and for all.

It is very surprising how the Muslims who have written scores of books in repudiating the charges of the enemies of Islam that it was propagated at the point of sword, should have supported this amazing doctrine, which contradicts their own proposition and supports that of their opponents.

Some Hadith examined

In their support, the upholders of the death penalty for apostasy, quote the following Hadith :

1. Abi Qalaba quotes from Hazrat Anas that from Akal tribe some men came to Medina, but the climate did not suit them. The Prophet asked them to go and stay near the place where Milch camels were kept, and drink the fresh milk. This they did, and when they fully recovered they killed the person in charge of the camels, and carried away the camels. When this was reported to the Holy Prophet, he ordered their arrest, and when they were brought before him, he sentenced them to death. (Bukhari, Tirmidhi, Muslim, Abu Daud, and Nasai)

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This incident clearly indicates that these persons were put to death, not because that they were apostates, but because they

*Inquiry Report P. 219

were guilty of robbery coupled with murder, which by the criminal law of most of the present day governments is punishable with death.

2. The other incident is of Ibn Khatal who was put to death at the time of the conquest of Mecca by the order of the Prophet. The particulars of this incident are that after accepting Islam, he was sent by the Prophet to collect Zakat along with a freed Muslim slave who used to serve him. Ibn Khatal killed this slave and decamped with the Zakat money collected by him. He renounced Islam and joined the enemies at Mecca. He had two slave girls, who used to recite derogatory poems against the Prophet. This incident also shows that Ibn Khatal was not put to death because he had renounced Islam, but he was guilty of murder, robbery, and open rebellion against the Muslim state. These are crimes which are punishable with death even under modern laws of any civilised state.

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3. It is alleged that one woman, Um Murwan was put to death, because she had renounced Islam. What are the actual facts about this Um Murwan ? She was the leader of her tribe, and not only she herself used to fight with the Muslims, but used to incite other tribes also to fight (*Mabsut* Vol. 10 p. 110). Thus even if it is a fact that she was condemned to death, it was because she had openly fought against the Muslims, and not merely because she had renounced Islam.

It is clear from historical facts that the Holy Prophet of Islam never sentenced to death a person simply on account of his apostasy, but those who had renounced Islam and had either fought against the Muslims as enemies, or committed such crimes the penalty of which was death, as is evident from the examples discussed above.

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Who is Talut of the Quran ?

Gideon or Saul ?

Pir Salah-ud-Din B.A., LL.B.

Says the Quran :-

"Are you not aware of the Council of the Children of Israel, after Moses ? when they said to their prophet, 'Make us a king. We shall fight in the way of Allah.' He said, 'Verily perhaps, when you are ordained to fighting, you will not fight.' They said, 'How shall we not fight in the way of Allah, while indeed we have been removed from our homes and our sons ?' But when they were ordained to fighting, they turned their backs, barring a few of them. And Allah of the transgressors is well aware. And the Prophet said to them, 'Verily Allah has raised Talutfor a king to you'. They said, 'How should he be king over us while we are better entitled to sovereignty than he. And abundance in wealth he has not been given.' He said, 'Surely Allah has chosen him over you and He has given him increased knowledge and stature. And Allah delegates His sovereignty to whomsoever He will. And Allah is Omni-Potent, Omni-Scient.' And their prophet said, 'The sign of his sovereignty is that there will come to you the Ark, carried by the angels, containing peace from your Lord and the relics of the legacy of the house of Moses and the house of Aaron. Surely, there is for you in this a sign, if believers you are.' And when Talut left with the hosts, he said, 'Surely Allah will try you out at the river. Now, whosoever drinks of it, of me he is not, and whoever, saving the one who only takes a sip with his hand, tastes it not, he is of me.' But they drank thereof save a few of them. And when he and his companions in faith crossed it, they said, 'This day we are powerless before Goliath and his hosts. Said those who reckoned they should meet Allah, 'How

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often have numbers small overcome numbers great, by the leave of Allah. And Allah with the steadfast is.' And when they went forth against Goliath and his host, they said, 'O our Lord we pray, give us patience and confirm our feet and help us against the disbelieving people.' They then dispersed them by the leave of Allah. And David slew Goliath. And Allah gave him power and wisdom and taught him of what He willed. And were not Allah to repel men, one with another, the earth would be spoiled. But Allah is kind to people. These are the Signs of Allah, With truth We recite them to you. (2 : 247-253)

The commentators of the Holy Quran have differed about the identity of Talut. According to some he is Gideon, who is mentioned in Judges (6-8) while according to others he is Saul who is mentioned in I Samuel.

Gideon having had preceded saul by two hundred years, it should not be difficult to establish the correct identity of the man.

In the following we examine the various accounts of the man Talut as given in the Quran in order to find out as to whom are they applicable to.

1. The Quran says that the Israel had asked their prophet to make them a king and the prophet made Talut their king according to the decree of Allah.

Now the only time when the Israel demanded of their prophet that a king be set up over them was when they said to Samuel, their prophet :—

"Now make us a king to judge us like all the nations."
(I Samuel 8 : 5)

Samuel was told by the Lord to anoint Saul 'to reign over my people' (I Samuel 9 : 17).

Saul was accordingly anointed by Samuel. (I Samuel 10 : 1)

Thus the request of Israel to set up a king for them made to their prophet was granted by the Lord by making Saul a king over them.

According to all authorities Saul was 'the first king of

Israel' (Dictionary of the Bible by James Hastings under 'Saul', McDonnall's Concise Ency. VII p. 2004, Encyclopaedia Britannica and the Universal Jewish Ency.).

No such demand is ever alleged to have been made by the Israel in the time of Gideon nor was Gideon ever anointed as a king.

In fact when the Israel asked Gideon to rule over them, he turned down the offer.

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> "Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son and thy son's son also for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." (Judges 8 : 22-23)

Hence whereas the account of Talut as given in the Quran completely fits in with Saul, it has no application to Gideon, whatsoever.

II. The Quran says that the bulk of the Army of Talut abandoned him although they had at first themselves offered to fight. (2 : 247)

Now we read in I Samuel that although three hundred thousand and thirty thousand men had collected under the banner of Saul to fight the Philistines (11 : 8), yet when they saw the multitudes of the Philistines they scattered away (13 : 6, 11) and only 600 men were left with him (13 : 15).

In Josephus' 'Antiquities of the Jews' VI 6 : 1, it is stated :

> "When the people about Saul observed how numerous the Philistines were, they were under a great consternation ; and some of them hid themselves in caves and in dens underground, but the greater part fled into the land beyond Jorden."

In the account of Gideon, it is mentioned in the 7th Chapter of Judges that the Lord did not want the Medians to be given into the hands of many, lest Israel "Vaunt themselves against" Him. The Lord, therefore, reduced his army twice. In the first instance such of them as were fearful were allowed to

go away. This reduced the number from thirty two to ten thousand. Again they were tried at the water and it was decreed that he "who lapeth of the water with his tongue as a dog lapeth" he alone shall form part of the host. Those who thus obeyed the command of God were three hundred men (6). The others were let to go "every man unto his place" (7).

It is evident that in the case of Gideon's men they had not deserted Gideon but were disbanded by him. But the men of Saul had deserted him.

Thus this account also fits in with Saul and not with Gideon.

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III. The Quran says that the Israel objected to Talut being made a king saying that they were better entitled to kingship than he. They particularly mentioned of his being a poor man. (2 : 248)

The objection of Israel in this regard finds mention in I Samuel (10 : 27 and 11 : 12).

In Josephus' 'Antiquities of the Jews' it is stated :—

> "The greater part were ill men, who despised him, and derided the others, who neither did bring him presents, nor did they in affection, or even in words, regard to please him." (VI 4 : 6)

In I Samuel 9 : 21 Saul is reported to have said :

> "Am not I a Benjamite, of the smallest of the tribes of Israel ? and my family the least of all the families of the tribe of Benjamin ?

There is, however, no mention in the Bible of any objection having been raised regarding Gideon, although he is also stated in Judges 6 : 15 to belong to a poor family.

Thus this part of the accounts also fits in with also Saul and not Gideon.

IV. The Quran says that Talut was a knowledgeable man with a tall stature and fair complexion and all the gifts of the body. (2 : 248)

The word Talut shows that the man was distinguished for his tallness. The word is derived from *Tala*, which means 'he

became tall'. In I Samuel 9 : 2 it is said about Saul :—

> "There was not among the Children of Israel a goodlier person than he : from his shoulders and upwards he was higher than any of the people."

In McDonnals Concise Encyclopaedia VII p. 2004 he is mentioned as the 'first king of Israel.....noted for his courage and personal beauty'.

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Again it is stated that 'in war he was able to march 120 miles without rest'. (The Jewish Ency. XL p. 76)

It is said about Gideon in Judges (6 : 12) that he was "a mighty man of valour." However, neither it is stated that he was distinguished for his stature nor that he had a towering personality.

It is surprising that those who hold Gideon to be Talut suggest that the meaning of the two words are about the same. The word Gideon is derived from a root which, according to Enc. Biblica means ' to fell ' and according to Jewish Enc. means 'to hew'. It has evidently no affinity of meanings with the word *Talut*, which means 'tall'.

The words بسطة فى الجسم occurring in the Quran indicate that the man was fair and tall and had a remarkable personality. This description entirely fits in with Saul.

V. According to the Quran the return of the Ark was to be the Sign of the Sovereignty of Talut. (2 : 249)

The Ark of Covenant finds an important place in the Jewish history. It is said to have been made by Moses in obedience to a Divine command and the tables were put in it (Dt. 10 : 1 6). "The Ark is associated chiefly with the operations of war, in which it is the representation of J, the god of the armies of Israel. Its presence in the field of battle is the warrant of victory (I S. 4 : 3, 2 S. 11 : 11) as its absence is the explanation of defeat (NU 14 : 44). Its issue to and return from battle are those of Jehovah himself (NU 10 : 35) (Dictionary of the Bible by James Hastings under 'Ark'). The Ark was 'closely identified with the personal presence

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of J*' (Ibid).

The Ark of Covenant had been snatched away from the Israel during that period and had been returned after seven moths. The Bible is not exact about the time of its return. In fact as pointed out in the Universal Jewish Ency., and the Jewish Ency. the biblical account of Saul is not uniform and contains traces of more than one narrative.

However the issue is settled by the following observations made in "The Jews" by Hosmer pp. 19,20.

"Through the prophet Samuel the champion Saul is discovered ...He wins victory.....The Ark is brought back to the joy of the people."

Thus as described by the Quran the Ark had returned in the time of Saul.

No such incident, however, is alleged to have taken place in or about the time of Gideon.

Those who hold that Saul was not Talut contend that where-as the Quran mentions that the Ark was carried by angels, the Bible says that it had been driven back into the land of Israel on a cart driven by two milch cows.

The incident is related in I Samuel 6, wherein it is stated that the cart had been let loose by the Philistines without a driver and went to the land of Israel by itself. The Philistines had observed that if the cart travelled to the land of Israel by itself, it would mean that they were being visited by evil days owing to it. The significance of this incident is brought to bolder relief when it is noted that the two cows which drove the cart had never before been put to the yoke and had been separated from their calves. But instead of following their calves and in spite of not being used to the yoke they drove the cart right into the land

*In the Hebrew mythology the word Shekinah (from Hebrew Shakan—'to dwell') is used for such presence of Jehovah. The word *Sakinah* used in the Quran is derived from *Sakana*, which means 'he dwelt'. By using a similar word the Quran points out to the Jews that it is not the presence of God which is attached to his Signs for He is Omni-Present and that in actual fact His Signs are a source of peace and tranquility for those who believe and act rightly. For those who say that they believe but actually they believe not, such signs cease to have any efficacy. It was, therefore, that when the Israel turned away from the Lord God, they suffered defeats in spite of the Ark being among them.

of Israel. Evidently then it was a case of the cart having been carried to the land of Israel by the angels.

Since the incident of the Ark finds no mention in the story of Gideon, the commentators who hold Gideon to be Talut make extremely forced interpretation of the Quranic verses in question saying that the word تابوت *(Taboot)* means heart and not Ark and that actually God had promised to give Israel a new heart as a sign for Talut. Similarly they interpret the words 'containing relics from the house of Moses and Aaron as meaning the inheritance of their virtues.

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The Ark of Covenant being an historical fact, it is quite unjust and uncalled for to remove the verse from its plain meanings and give it such far-fetched meanings, particularly when history bears out that the Ark had returned in the time of Saul and it contained some of the tables, relics of the House of Moses and Aaron. The Quran says that the Ark containing the relics of the house of Moses and Aaron would come back to you. How can this mean the giving of a new heart and the bestowal of past virtues. Should such liberty be permissible in the interpretation of the Quran, then any verse can mean any thing.

It is, however, worthy of note that it is mentioned of Saul that God gave him another heart (I Samuel 10 : 9). No such mention is made about Gideon. The word '*Taboot*', therefore, can by no way be applicable to Gideon.

The contention that تابوت '*Taboot*' was to be a sign of peace for the Israel and that the peace could not come to them just by the return of the Ark, does not hold good, because the Israel held the Ark in great respect and honour and considered its presence among them as a sign of victory. It was, therefore, that when they were routed before the Philistines they brought the Ark in their camps in order to give them courage and heart.

(I Samuel Chapter 4)

VI. The Quran says that Talut's men were tried by water (2 : 250). A similar mention occurs regarding Gideon in Judges 7 : 4-7. No such mention is made about Saul in the Bible.

It is, however, worthy of note that whereas the Quran says that they were permitted to sip a sip from the hand, the Bible

says about the men of Gideon that they were permitted to lap with their tongue as a dog laps. Evidently, therefore, the description of the Bible is not the same as that of the Quran.

Very likely Saul had also tried his men like Gideon had tried his, with the difference that whereas Gideon had permitted them to lap with their tongue as a dog laps, Saul had permitted them to take sip with their hands. The mere fact that the Bible makes no mention of this incident is no reason to deny its authenticity because not in a few cases the Quran corrects the mistakes of the Bible and supplies its omissions.

VII. The Quran says that most of the men of Talut were afraid of *Jalut* and his men (2 : 250). Says the Bible :—

> "When Saul and all Israel heard those words of the Philistines they were dismayed, and greatly afraid." (I Samuel 17 : 11)
>
> "And all the men of Israel, when they saw the man, fled from him, and were sore afraid." (I Samuel 17 : 24)

It is reported in Josephus' 'Antiquities of the Jews':

> "Saul and his army were therewith terrified, while they put themselves in array as if they would fight, but did not come to a close battle." (1. 9 : 1)

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Unlike the Jewish sources the Quran does not blame Saul. This is in accordance with its claim as contained in verse 2 : 253 that it gives the correct facts of history and removes the mistakes of the Bible.

VIII. The Quran Says that the men of Talut were much fewer than the men of Gideon and had stated that "how often have numbers small overcome numbers great by the leave of Allah" (2 : 250). We have already mentioned that the great bulk of the men of Saul had scattered away and he was left with a mere six hundred men (I Samuel 13 : 15), while the Philistines were 30,000 chariots, 6,000 horsemen and 'people as the sand on the sea-shore in multitude' (I Samuel 13 : 5). Although there were only 300 men with Gideon when he faced the enemy, but the strength of the enemy is not mentioned to be as great.

Again Saul's son is reported to have stated "for there is no restraint to the Lord to save by many or by few" (I samuel 14 : 6).

These words completely tally with the Quranic verse which depicts some of his men to have stated "how often have numbers small overcome numbers great, by the leave of Allah."

IX. The Quran says that after crossing the water the men of Talut were arrayed against Goliath, who was ultimately slain by David (2 : 251). Now Goliath was a contemporary of Saul and had arrayed himself against him (I Samuel Ch. 17). He was slain by David who fought under the command of Saul. This clearly shows that Saul is the same person as Talut.

The above study of historical facts leaves no doubt in one's mind that Talut of the Quran is Saul and not Gideon.

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The Coming of Muhammad

A. E. S. Mondesile, Trinidad B. W. I.

According to the teachings of the Bible it was evident that the Prophet to follow Jesus was to be known as the Last and the World-Prophet. Jesus tells us in the Gospel of St. John firstly, "If you love me keep my Commandment and I will pray to God and He shall give you "another" Comforter that he may abide with you for ever" (14 : 15-17); secondly, "But when the "Comforter" is come, whom I will send unto you from God, even the "Spirit of Truth" he shall testify of me" (15 : 27); thirdly "Nevertheless, I will tell you the truth. It is expedient for you that I go away for if I go not away, the "Comforter" will not come unto you, but if I depart I will send him to you (16 : 7); and fourthly, "I have yet many things to say unto you, but you cannot bear them now, Howbeit when he, the "*Spirit of Truth*" is come, he will guide you unto all truth" (16 : 12-13).

This world Prophet is known as the Comforter, the Spirit of Truth, and the Last Prophet. Jesus's mission was only for the "lost tribes" of Israel, and not for the whole world as Christianity believes and teaches that God had specially chosen the Hebrew race for revealing Jesus's mission. The followers of Jesus believe only in the prophets of Israel. All others they regard as impostors. But Islam says it would be a denial of the universal providence of God to assent that the prophets were raised *only* in one nation when God is the Lord and Cherisher of *all* the worlds. He makes no distinction in the matter of His guidance. Islam is the culmination of the religious traditions of all the nations. Islam seeks to unite the whole humanity in one religion and brotherhood and the future will tell us and show us the way.

In the third century the Christian literature contained forgeries which can be proved from the teachings of Christianity as neither St. Luke, St. Paul nor St. Mark were followers and disciples of Jesus. There were no churches in Jesus's time; he used to go to the Road corners and open parks to teach and preach to the people—the "Lost tribes" of Israel; and Paul whose name

was then "Saul", used to throw rotten rags and stones at the crowd to keep them away from hearing Jesus. But we now find that nearly one-half of the New Testament is written by Paul alias Saul; and Gospel of St. Barnabas is removed from the Bible together with twenty other books missing from the Christian Holy Bible. The Gospel of St. Barnabas in Chapter CLXII: 180 informs us that when Jesus was speaking to his disciples, he told them that he saw him (Jesus) my soul was filled with consolation saying "O Muhammad God be with thee and may He make me worthy to untie my shoe latches". The disciples asked, "O Master, who shall come unto "the world," Jesus answered, He is "Muhammad, the Messenger of God."

This Gospel—St. Barnabas was read in the churches for sometime but was, later on, tabooed for the reason that it bore incontrovertible testimony to the truth of the Holy Prophet Muhammad (peace be on him). And it was for this reason that the message of Jesus was called "the Gospel" which means the glad tidings, the happy news of the coming of the Prophet of Arabia, who was born 590 years after Jesus.

The Holy Quran also corroborates and confirms the above, "And when Jesus, son of Mary said: O children of Israel, surely I am the Messenger of God to you, verifying that which is before me of the Torah, and giving the good news of a Messenger who will come after me, his name being Ahmad (Muhammad)." (61 : 7)

From the verse quoted obove it is obviously clear that the promised Prophet in St. John's Gospel :-

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(1) will appear after Jesus,

(2) will abide with the people for ever, and guide them into all truth; that is to say, he will bring the final code of life and seal the law, the period of his prophet-hood will be everlasting and no prophet shall appear after him.

Jesus said in the Gospel of St. John that the "Comforter" who was to succeed him "shall testify me". Muhammad (peace be on him) truly testified to the truthfuness of Jesus and cleared him and his mother Mary of all the slanderous charges that Jews had brought against them. Says the Holy Quran 4 : 171,

"The Messiah, Jesus, son of Mary, is only a Messenger of Allah and His 'word' which He communicated to Mary and a mercy from Him." Again, "The Messiah son of Mary, was only a Messenger; Messengers before him had indeed passed away. And his mother was a truthful woman". (5 : 75)

The Advent of the world Prophet Muhammad was certainly the greatest event of human history; it had been foretold by all the prophets of the world. To the Israelites the happy news was given by Moses their great Law-giver. Christian friends! take your Bibles and read in Deuteronomy 18 : 17-19; 52 : 18; 33 : 2; and Genesis 21 : 21; 25 : 18. Islam is the future religion of the entire world.

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A Communist Charge Refuted

J. B. Saifi

Recently the English translation of an article published in the communist newspaper Pravda under the heading 'Preachers of the Quran adapt themselves' seems to have been very widely circulated. The writer of the article, D. Kantenirov has, among other things, accused the Muslim ideology of fettering the will and initiative of the believers, condemning them to passiveness and teaching them not to study and not to investigate. These accusations are completely untrue and they display the ignorance of the writer. They must be put right so as to give a true picture of Islam. We now take each of them separately and look into the real Islam.

In the first place the writer says that the ideology of the Muslim religion fetters the will and initiative of the believers. This in fact is nothing but far from the truth. In this connection the Holy Quran says: "Surely Allah changes not the condition of a people, until they change their own condition." It further says: "Man can have nothing but what he strives for." These verses, show quite clearly that we cannot achieve anything unless we make efforts for it ourselves. This means that we have to struggle. It should also be noted here that faith is nowhere mentioned in the Holy Quran without appropriate deeds.

Passiveness is the next item. Before going into details, it must be noted that there is nothing like passiveness in Islam. Islam is a message of hope. It exalts the people by saying that they are born without sin and if they sin, they can be redeemed through repentence.

During the early days of Islam the believers practised real Islam and if we wish to know what real Islam is, we must look into the history of the Muslims of those days. Professor Philip K. Hitti says: "One hundred years after the death of Muhammad his followers were the masters of an empire greater than that of Rome at its zenith, an empire extending from the Bay of Biscay to the Indus and the confines of China and from the Arab Sea

to the lower cataracts of the Nile. The name of the Prophet—Son of Arabia—joined with the name of the Almighty Allah was being called five times a day from thousands of minarets scattered over south eastern Europe, northern Africa and western and central Asia."

This shows that the Muslims of the early days were the torch bearers. Had Islam taught passiveness, the Muslims could not have been as such. If according to Islam every little thing needs effort, we can estimate for ourselves the efforts put in by the Muslims to achieve such a vast empire. The above description of the Muslim empire is enough proof that there is nothing like passiveness in Islam.

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The writer of the said article then says that Islam teaches its followers not to study and not to investigate. It must be mentioned here that not to study is not Islamic. God revealed this verse to the Holy Prophet : "Say, O my Lord, increase me in knowledge." If the founder of Islam was told by God Himself to be praying to Him that his knowledge should be increased, then how could his followers have been told not to study at all. The above verse is a stimulation for others also to increase their knowledge. Some of the sayings of the Holy Prophet in this connection are produced below : "Seek knowledge from the cradle to the grave." "The acquisition of knowledge is a duty incumbent on every Muslim, male and female." "The ink of the scholar is more holy than the blood of the martyr."

The above quotations clearly show the attitude of Islam towards education. As has already been said the Muslims of the early days practised real Islam. Education along with other things received their prompt attention. It spread through the Muslim world with electric speed. This is what professor Hitti has to say on Islamic education in the early days :

> "No people in the middle ages contributed to human progress so much as did the Arabs. Arab scholars were studying Aristotle when Charlemagne and his lords were reportedly learning to write their names." Again he says : "The legendry story of Tawaddud, the beautiful and talented slave girl in the Thousand and one Nights who

> al-Rashid was willing to purchase for 10,000 dinars after she had passed with flying colours a searching test before his servants in medicine, law, astronomy, philosophy, music and mathematics, to say nothing of rhetoric, grammar, poetry, history and the Koran — illustrates how highly cultured some of these maids must have been."

If we look into the history of the early days of Islam, we find that the Muslims tried their best to follow the instructions of the Holy Quran and the Holy Prophet. The Muslims saw to it that every child received education. Mr. Sayed H. M. Zaidi says :

> "Education received their (the Arabs') passionate attention. Their schools and colleges whose government used to be entrusted to a rector of any caste and creed but only an able man, were always the resort of learned people, poet and artist, philosophers and physicians and attracted even the Christian scholars from different parts of Europe ; and one of them having received his education in the Islamic seminaries became, in due course, the Pope of Rome. It was Islam and Islam alone that inaugurated such a reign of intellectual liberty. Thus the Muslim institutions of learning not only admitted Muslims, but also scholars of other religions and races."

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Now we come to the question that Islam teaches its followers not to investigate. Not to investigate is altogether contrary to the Muslim belief. The Holy Quran which is the word of God says :

> "Those who remember Allah standing and sitting and (lying) on their sides and reflect on the creation of the heavens and the earth : Our Lord, Thou hast not created this in vain. Glory be to Thee ! Save us from the chastisement of the fire."

It was in line with this teaching of the Holy Quran that the Muslims were the discoverers and investors of many things. They were particularly advanced in the field of mathematics and their curiosity led to many new formulae in this subject.

Geber introduced the use of Arabic figures and gave to Europe the science of number which was named Algebra after his name

'Geber'. He added also elementary notions of algebra to the calculations of arithmetic and he was the first to construct clock. Abu Musa, a mathematician in the 9th century, substituted sines for chords in trigonometry, applied mathematics to astronomy and physics, and invented a common method for the solution of quadratic equations while Ibn Ibrahim expanded it to the solution of cubic equations. Ibn Korrah applied algebra to geometry and laid the foundation on analytical geometry, mechanics and astronomy. From geometry they found way to trigonometry and established fromulae and tables of tangents and co-tangents, secants and co-secants.

Taking the above facts into consideration, we find that the present day world owes a lot to the early day Muslims. Thus it becomes quite evident that the writer of the said article is completely ignorant of the true teachings of Islam and the history of the Muslims.

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Report of the Ahmadiyya Muslim Missions in Europe for July 1961

Switzerland and Austria. Sh. Nasir Ahmad, the Missionary-in-Charge addressed a gathering on Islam at Mannedorf near zurich. Questions were asked about Islam for a long time and satisfactory answers were given. He attended another meeting of Araby-Swiss Society. The August issue of the monthly "Der Islam" was prepared and despatched to the interested persons and institutions.

Scandinavia : Friday prayers were held regularly and local Ahmadi Muslims joined the congregations.

European Missions Conference is going to be held in Copenhagen from September 15 to 17. All the Missionaries-in-Charge are preparing to attend it. In this conference a detailed programme for propagating Islam in Europe will be discussed. Sahibzada Mirza Mubarak Ahmad, Secretary, Ahmadiyya Muslim Foreign Missions will inaugurate the conference.

Holland. Mr. Q. U. Hafiz arranged a party for the children at the Mosque on 8th July. About 30 children with their parents attended the party. On July 21, Mr. Hafiz spoke before the students of International Law on 'Islam' and answered the questions of the students. The monthly issue of the Journal 'Al-Islam' was prepared and distributed among the interested persons and institutions. The Prophet's Day arrangements were made.

Germany. Mr. M. A. Latif assisted by Mr. M. Yahya Fazli entertained many guests who visited the mosque during the period under report. Mr. Yahya Fazli contacted the students of Foreign Students' Hostel. "Der Islam" and "The Review of Religions" were distributed among the interested persons.

The Ahmadiyya Movement in Islam

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, District Gurdaspur, India, when he started initiating members under certain conditions. He claimed to be the Promised Messiah and Mahdi. He made the startling disclosure that Jesus Christ had escaped the crucifixion and died a natural death at the ripe old age of 120 and was buried at Srinagar, Kashmir. His claim to be the Mahdi, Messiah and Krishna raised a storm of opposition from the ranks of Muslims, Christians and Hindus of the Indian sub-continent. But the number of his followers daily increased and extended into hundreds of thousands by the year 1908 when he breathed his last.

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He was succeeded, on his death, by Hazrat Maulavi Noor-ud-Din, one of the most devoted of his followers as his First Successor. The Ahmadiyya Community, at his demise in 1914, elected Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, son of the Promised Messiah, as his Second Successor.

During the tenure of his office, he particularly emphasized the propagation of the true principles of Islam and sent missionaries abroad. There is now a network of Ahmadiyya missions all over the world. Another feature of his Caliphate is the erection of mosques in the leading towns of Europe, America and Africa.

After the partition of India in 1947 the headquarters of the Ahmadiyya Movement moved to the newly-erected town of Rabwah in West Pakistan.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from

The Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah.,
West Pakistan.

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AHMADIYYA MUSLIM MISSIONS

1. Ahmadiyya Muslim Mission, 63, Melrose Road, London, S. W. 18, U. K.

2. Ahmadiyya Muslim Mission, Die Moschee, Oostduinlaan 79, Den Haag (Holland).

3. Ahmadiyya Muslim Mission, der Islams, Anna Heer Str. 18, Zurich 57, Switzerland.

4. Ahmadiyya Muslim Mission, C. Ciudad Real 12, 10 Izda, Madrid, Spain.

5. The Mosque, Hamburg-Stellingen, Wilckstrasse 24, West Germany.

6. Mr. Kamal Yusuf, Poste Rastante Homd Kontoret, Copenhagen, Denmark.

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